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JUNE • 1950

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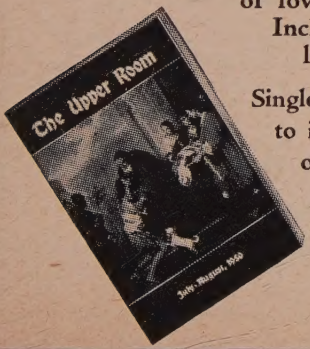

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THE MISSIONARY

HERALD

AT HOME AND ABROAD

VOL. CXLVI, No. 5 JUNE • 1950

Getting Together by Working Together ..... *Andrew Vance McCracken* 2

Could Your Church Use More Money? ..... *T. K. Thompson* 7

A Field Trip through the Sabi River Valley ..... *John S. Marsh* 11

State Conference Section 17-32

Suppose It Were You? ..... *Robbins W. Barstow* 33

Religion in American Life ..... *Karl K. Quimby* 38

The Story of *Pal* ..... *Dorothy P. Cushing* 42

Tools for Your Every Member Canvass ..... *R. Norris Wilson* 45

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Getting Together BY Working Together

ANDREW VANCE McCRACKEN

"I believe Protestants should get together more and do more of the Christian job together. Do we Congregational Christians do much cooperatively with other denominations? Please send me a few pictures illustrating this union work." So writes a member of a Congregational Christian church.

The answer is that the major Protestant denominations no longer envisage the Christian responsibility through their old-fashioned and outmoded ego-spectacles.

Indeed — and this is particularly true of Congregational Christians — we now recognize the need for a bifocal outlook to see and to appreciate two types of services rendered.

There are, *first*, our denominational enterprises which we, as Congregational Christians, have activated and which we maintain single-handedly by our own finances and personnel through comity arrangements with, and by the common consent of, our sister denominations.

There is, *second*, the increasing number of other projects and services which we assist in supporting and directing — through commissions, comity arrangements and committees — with other Protestant fellowships.

Getting together by working together: here is a singularly effective method by which to end so much denominational ego-bias; a strategy to eliminate deplorable overlapping and competitive duplication; and a technique to open wide the door to an increasingly richer fellowship between denominations, thus proving that diversity does not necessarily mean divisiveness.

Many different factors have conspired during the first half of this century to encourage, if not to force, this increasing cooperation and functional unity between Protestant bodies. One historian of the trend toward both functional and organic unity declares:

"The sensitive have felt the reproach of a divided church; the idealist has felt the allure of a universal church; the practical-minded have seen the waste of a competitive system; the ambitious considered the

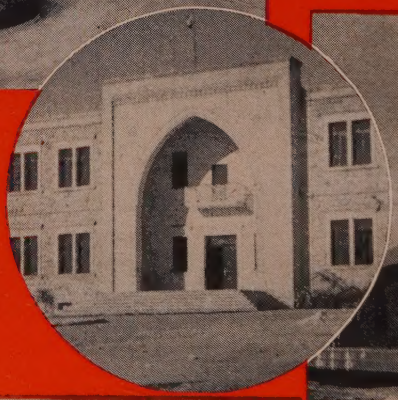
Through our own Congregational Christian projects which we maintain alone and also through services that we support arm in arm with other denominations, the sun never sets on our Christian ministry to boys and girls in the U. S. and around the world.

highly desirable estate of office in such a church; and the militant have felt the need for a more strategic mobilization, inasmuch as divided Protestantism has been plainly handicapped in the face of a united Roman Catholicism."

No doubt all of these factors have played a part in encouraging interdenominational cooperation and a working unity; but a far more compelling influence has been the realization that, if Protestant Christianity is to have any positive effect upon the life of our time, it must come to the task with a united impact such as an isolated and a competitive denominationalism cannot achieve!

Congregational Christians, believing that we are most true to our own genius and most responsive to our calling when we live and serve in the name of the entire Christian fellowship, have stood — and stand today — at the very forefront of this move-

Our American Board for Foreign Missions has recognized from almost its first beginning a necessity for joint educational enterprises, medical work, and for federated churches.



UNION WORK ABROAD

***Top, left,* main building of United Theological College, India. *Circle,* entrance to Aleppo College, Near East, a union school since 1876. *Above,* Osaka Congregational Church, now in the Church of Christ. *Left,* faculty of the Near East School of Theology in Beirut, Syria.**

Twenty-three denominations, Congregational Christians included, work through the Home Missions Council on a program of education, worship and recreation for the migrants of various states.

Six station wagons, called "Harvesters," augment the migrant ministry of the Home Missions Council, of which Congregationalist Truman B. Douglass is the president.

ment toward a cooperative and working unity.

For example, among the "historic dates" in the *Year Book* of our American Board for Foreign Missions the year 1825 stands out: marking the formation of the Bombay Missionary Union under the joint sponsorship of our American Board, the Bombay Mission, the London Missionary Society, the Scottish Mission and the Church Missionary Society. And this was only the beginning of the American Board cooperative enterprises which require more than a page in the 1949 *Year Book* to list.

Our Congregational Christian Board of Home Missions has not only played a leading part in the formulation of agreements greatly reducing competition between the denominational home missionary agencies, but it is presently seeking and is successfully locating more opportunities than we can list in these pages for active cooperation with other Protestant bodies.

Although the singling out of specific services or agencies may seem

to overlook the fine example of others, we feel justified in pointing out especially that we Congregational Christians are working with particular wholeheartedness in the area of relief and reconstruction through Church World Service and the World Council of Churches in behalf of interchurch aid, service to refugees, and Christian reconstruction.

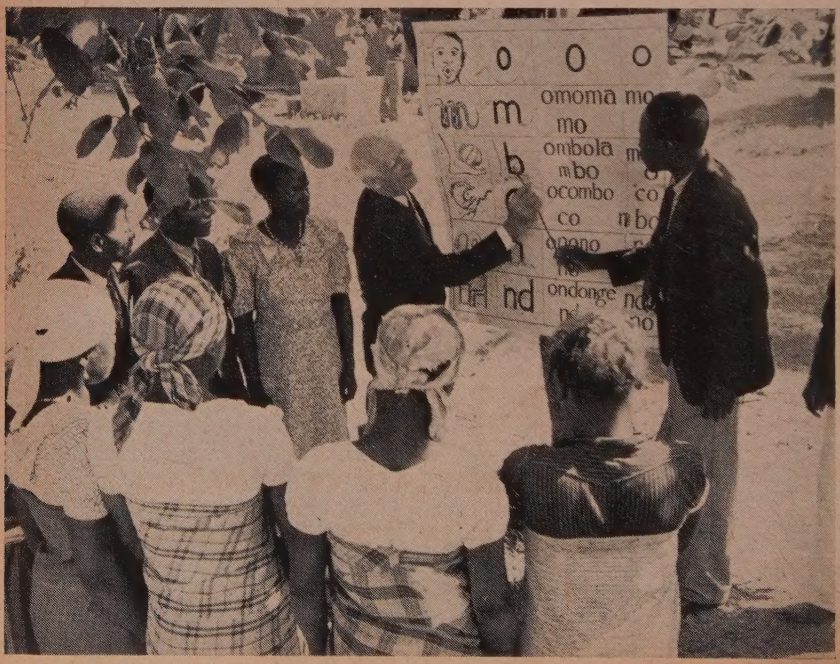
The comprehensive program of Church World Service, representing twenty-three major Protestant and Orthodox churches of the United States, has included the provision and distribution of clothing and medicine; but even more important, it has sought to stimulate and strengthen the spiritual forces of recovery.

In this connection, please read the article in this issue of *The Missionary Herald* by Congregationalist Robbins W. Barstow, the Executive Associate of Church World Service.

And so, although Congregationalism may have originated as a "separatist movement," it is not so today — and never has been — in respect to working cooperatively with our fellow Christians. Our autonomy, although still real and vital, gives us freedom to join with others to create a Christian common life in a new unity of faith and work. And this we are doing.

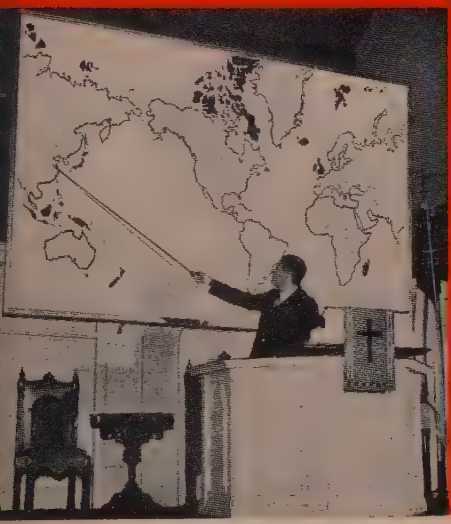
Illustrations in this article by courtesy of Religious News Service, the American Board, the Home Missions Council, and Robert Laubach.

Another illustration of our cooperative services is the work of Frank C. Laubach, our Congregational Christian literacy expert, now on loan to the Committee on World Literacy and Literature of the Foreign Missions Conference, representing many denominations.



COULD YOUR CHURCH USE MORE MONEY?

T. K. THOMPSON



WOULD YOU LIKE TO SEE YOUR CHURCH DO MORE FOR THE PEACE OF THE WORLD?

. . . if so

THE PROGRAM OF PLANNED EDUCATION FOR A THOROUGH EVERY MEMBER CANVASS IS FOR YOU.

THIS IS PLANNED EDUCATION FOR THE EVERY MEMBER CANVASS

Planned Education Is:

Telling the story of our spiritual faith and of its outreach through *Our Christian World Mission* to all the people of the church so that they may give themselves and their money as Christian stewards with both understanding and devotion.

Planned Education Centers in Two Groups:

1. The Canvassers

The Canvassers should be: *Selected* two months in advance; *Invited* in person (not by 'phone or letter); *Chosen* for leadership, proved or potential; *Enlisted* in sufficient numbers (two for ten calls); *Trained* in two Canvasser Training Sessions.

2. The Prospective Givers

The Prospective Givers should be: *Educated* through long-term missions education and stewardship cultivation; *Informed* by letters, announcements, bulletin paragraphs, special programs; *Shown* the movie, *Second Chance*, at a special Church Night Supper; *Called upon* by a trained canvasser using the Turnover Chart; *Committed* by a definite pledge for local church expenses and for *Our Christian World Mission*.

THIS IS BEING SAID BY THOSE WHO HAVE USED PLANNED EDUCATION

★ "We doubled our pledges this year. Went 30 per cent over our proposed budget with a 33-1/3 per cent increase for missions. Thanks for the help with the Turnover Chart." *Robert L. Warren*, Oconomowoc, Wis.

★ "No one can go wrong in using the Turnover Chart. Whether through its employment or by better canvass organization (probably a combination of both) we increased our benevolence pledges by about 200 per cent and our local pledges by about 50 per cent. It works." *David J. Doyle*, Greene, N. Y.

★ "The results of the canvass after our men had been fully trained in the use of the Turnover Charts (and we used the filmstrip) was as follows: $7005 for home expenses and $1033 for missions. Never before in Crombie Street's history (and that goes back some 117 years) has the budget been fully underwritten by pledges."

James Doty, Salem, Mass.

★ "Thanks to the Missions Council for preparing and supplying such attractive material. We had set as our goal $200 for *Our Christian World Mission* and we actually received pledges for $354. Any church that will take time to study and use the available materials should go over the top."

W. Emmett Braselton, Sauk Rapids, Minn.

THESE ARE THE NEW TOOLS FOR THE EVERY MEMBER CANVASS

Literature

1. *Fall Brochure on Our Christian World Mission.* A fresh statement in pictographs. 2. *The 1950 Turnover Chart.* One for each team of two canvassers. 3. *Facts for Your Canvassers.* Each canvasser should be acquainted with the facts. 4. *Chairman's Handbook.* A "must" for the chairman. 5. *Thank You Card.* 6. *Stewardship Leaflets.* For insertion in letters and for the pews. 7. *So You're Talking About Me.* A folder for enlisting canvassers.

Audio-Visual Aids

1. *Second Chance.* Faith Baldwin's dramatic story of Ed and Emily Dean, and of the disintegration of their home as Christian ideals were supplanted by secular practices. They recover their Christian faith in a surprising climax. To be shown before the Every Member Canvass. 2. *The Church Is There.* A fifteen minute filmstrip with records on how your church is serving in areas of extreme human need. 3. *Success Story.* Filmstrip on how your church can succeed in the E.M.C.

THIS IS THE OUTLINE OF A SUCCESSFUL EVERY MEMBER CANVASS

SEPTEMBER

Request budget needs from each organization and department of your church; then frame a total budget for the church and its part in *Our Christian World Mission.*

List prospective givers.

Select the canvassers: two men for each ten calls.

Order literature from the Missions Council (or from your Conference office), based on estimates in the enlarged prospect list. One Turnover Chart for each team of two canvassers, etc.

Book the movie *Second Chance* for showing to the entire congregation.

Book from your Conference office two Canvasser Training filmstrips, *The Church Is There* and *Suecess Story.*

OCTOBER

Call in person on each prospective canvasser, asking for a definite commitment.

Have a "Church Night Budget Supper" showing *Second Chance* or *The Church Is There,* or *The Miracle of Warren Walker,* followed by a discussion of the proposed budget.

Send the first letter to all prospective givers, reporting on what the church did last year and what it hopes to do this year. Enclose leaflets.

NOVEMBER

Send the second letter enclosing budget and urging careful study.

Prepare prospect lists ("Information Card" filled in) by districts and teams.

Hold the first Canvasser Training Session during the week preceding canvass. Follow suggestions carefully.

Hold a second Canvasser Training Session. Practice the reading aloud of the Turnover Chart. Ask all canvassers to use the Turnover Chart in each interview.

Commission the canvassers at the Sunday morning service.

After a fellowship luncheon at the church, give last minute instructions to the canvassers before they go out at 1:30 P.M.

Interview each and every prospect. "Poor prospects" are the *best* prospects: they are the unenlisted.

Report at the church before 9:00 P.M. for a tabulation of the pledges and a celebration of the victory. Coffee and donuts help.

Follow up incompleted calls on Monday and Tuesday.

Mr. Thompson is minister of a new high potential church in Cranston, Rhode Island, and former member of our Missions Council Staff.

Photos by Religious News Service.

THIS IS THE VICTORY

The Every Member Canvass, carefully planned and carried out, will mean success and victory for your church:

1. It will yield more funds . . .
2. It will increase your church's usefulness . . .
3. It will add life and spirit to your church . . .

TRY IT AND SEE!

For materials on *Planned Education* for the Every Member Canvass

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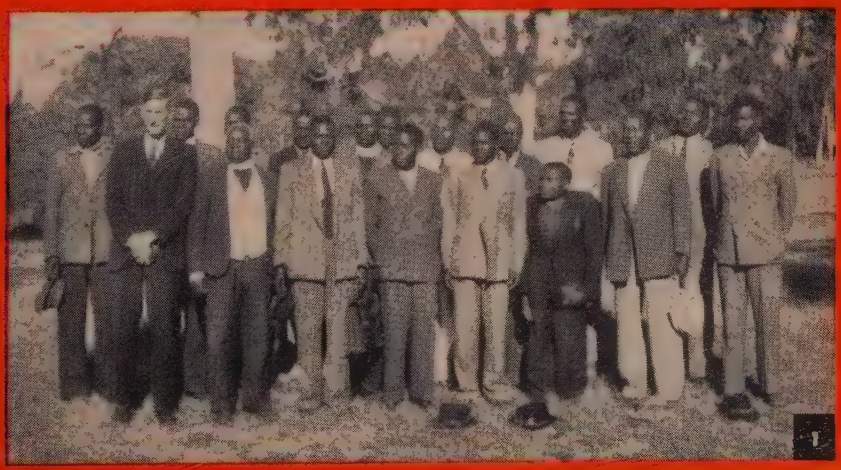
A Field Trip
THROUGH THE SABI RIVER VALLEY

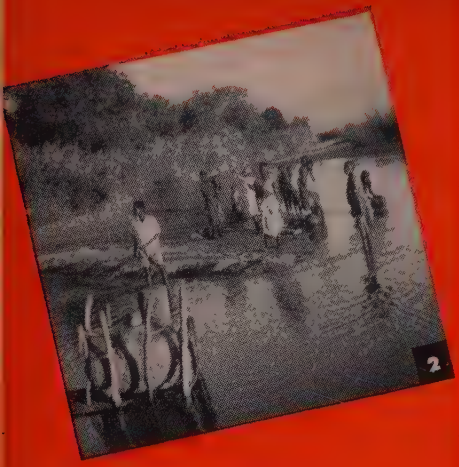
JOHN S. MARSH

On a pleasant morning recently, Dr. Victor F. Masters, of our Mt. Silinda Hospital staff, and I took off from Mt. Silinda for a ten days' visit to the churches, schools and homes of the Sabi River Valley.

The purpose of such field trips is to confer with our Christian teachers and ministers in respect to the schools and churches under their supervision; to face an attempt to solve with these leaders some of the most urgent problems which confront them; and to bring to the Christians of these isolated communities the greetings and love of their fellow Christians both here in Africa and in the United States.

Photo No. 1, below, presents the Executive Committee of the Association of Churches, composed of delegates from the ten churches of the mission who met with us at Chikore. The writer stands beside our senior





ordained minister, the Reverend Hohoza M. Duye, in the white vest. His father and brother are chieftains and he might have been the chief himself had he not preferred to serve as a teacher and Christian minister.

SILVER SNAKE

Leaving Chikore, we went down from an elevation of 3,700 feet to the valley floor which was some 2,300 feet below. Fifty miles farther we came to the river, *Photo No. 2.*

It slides like a silver snake between reed-covered banks and golden-brown stretches of sand. In it the women wash their clothes and from it fill their round water-pots; for the river affords the only water supply, not only to human beings but to the animals as well.

CHURCH OFFERING

After spending the night in a small hut on the river bank we attended the Sunday morning service of worship in the school building at Chituwe.

And here in this isolated Christian community — as in countless churches in the United States and throughout the world — an act of sacrifice lies at the heart of the service of worship. In *Photo No. 3*, we see a young lad bringing his gift of a "huku" or chicken.

In the background stands a Euphorbia or candelabra tree, characteristic of the Sabi Valley.

SPIRIT OF PROGRESS

Here in *Photo No. 4* is John Madhleyo. He is a veteran Pathfinder Scout, and the enthusiastic organizer of an active troop.

As an evidence of the fact that boys are boys wherever they live and whatever the color of their skin, young Africans — as are boys in Walla Walla, Washington, and in Bronxville, New York — are enthusiastic Scouts and are anxious to excell in Scouting.

John is studying to be a school teacher, and has asked his superintendent to give him the hardest school in his circuit. His is the spirit that will bring progress to Africa.

PICNIC LUNCH

Farther south, we came to this little family group, *Photo No.* 5, along the road that winds through the Marjgwarara palm forests.

In preparation for the noonday meal, the mother had just chased the old goat out of the water-pot, and was busy grinding corn meal for a thick mush of "sadza," the main dish of so many Africans in this area.

The children eagerly await their midday meal, in front of their simple house of sticks and mud with grass roof and a door made of interwoven reeds.

FANCY HAIR-DO

Later we came upon a group of forty people gathered for a party at the home of one of our former teachers.

Rumor has it that this teacher may have slipped back a little from the promising days of his school life, but he greeted us warmly and we joined the group.

Dr. Master offered to help any one who needed medical attention, and was soon busy. In *Photo No.* 6 we see him examining a little baby. The mother's face shows her concern, although she has had a fancy hair-do for the party.

CHRISTIAN EDUCATION

At the same social occasion we saw this youngster, *Photo No. 7,* who is curious about the cord which the man behind him has made out of Baobob tree fiber.

What does the future hold for this boy? Perhaps he may go to school, if the Headman Gumira, whom we met, is granted the school for which he has pleaded.

We hope that this child and thou-

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sands like him may have the chance of a Christian education. It is the hope of Africa.

THE WRITER

We cooked a meal in our GI pressure cooker, and then climbed a hill nearby to "view de lan'."

Before us lay the Sabi, threading its way between the sand banks, and Dr. Masters snapped me, leaning against a grotesque Baobob tree, which dominates the landscape, *Photo No.* 8.

We spent that evening at the kraal of Aaron Nkomo, a former Silinda Institute pupil, who is much interested in school and church work. Our prayer meeting around the campfire was well attended — and helpful, we believed.

MOUSETRAPS

The soil is deep and fertile in the *vleis* or low places, and the kaffircorn grows high and bears heavily with only the birds by day and the field mice by night to keep life from being almost too easy for the farmers.

In *Photo No.* 9, Dr. Masters and a boy are examining a mousetrap, a pot sunk in the ground, with meal sprinkled around it, and a little water inside.

We visited the people's homes and joined with them in hoping that they and we may reopen their school and church which we were forced to close.

CROCODILES AND TUNGSTEN

It was at Hippo Mine that we saw the crocodile skin, *Photo No.* 10, that was brought in by the son of the manager of a scheelite mine. Scheelite is one of the ores from which tungsten is obtained.

Africa, it is recognized, possesses great potential wealth — and that wealth is being exploited. But unhappily, the people are also being exploited. (See article in the May issue of *The Missionary Herald* by John A. Reuling.)

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BLIND EVANGELIST

At Lundi River we met the blind evangelist, Wilson Dhliwayo, and his family, *Photo No.* 11. Dhliwayo works among the laborers in the Mine Dispensary and visits the homes of the people round about.

The Christian ministry to the workers in the mines, suffering as they do from the cupidity and the cruelty of exploiters, is important and significant. Anxiety, repression, and frustration are written upon the hearts of these people. Yet, what people anywhere have kept their courage, their self-respect and their faith in ultimate good as have the Africans?

"MUNJAI"

Thirty miles farther south we came to the store of Stephen Mtetwa, the man who owns the *Guiding Star,* a deluxe bus for Africans that runs from Mt. Silinda to Umtali.

This enterprising young man has a fine home which his younger brother, Hilbert, very kindly permitted us to use, *Photo No.* 12.

The car in the photograph is our Chevrolet which has served us so faithfully that we christened it "Munjai," or Messenger.

You in the United States take an automobile so much for granted! You can't appreciate our deep gratitude for our "Chevie" which makes it possible for us to make our field trips in so short a time.

OUR MAIN PURPOSE

Our main purpose in going down to this wild country was to see Chief Mahenya. When we asked to meet with his people, the men in *Photo No.* 13 — five of whom are sons of the Chief — came out to greet us.

This area needs a school, and we talked with the men shown in the photograph about the values of a Christian education. The sons of the Chief agreed that a school should be started in their community, and we hope it will soon be built.

CHIEF MAHENYA

Although the Chief was very ill, he agreed to see us at the death-hut built for him on the edge of the garden, *Photo No.* 14. The death-hut was a short distance from the Main Kraal or Home.

Dr. Masters examined the Chief and found that there was no hope for his recovery. However, he gave him some medicine to allay his pain. We heard a week later that the Chief had died.

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16

THE LUNDI

The same afternoon we crossed the Lundi River and found the water cold and deep, *Photo No.* 15. As we crossed we wondered whether any crocodiles might be lying in wait for us, but we returned safely without such an incident.

CHILDREN AT CHURCH

The following day we started north again, returning to Chikore. We visited two of our churches, and at the second, Zamchiya, we found the people rebuilding the roof. There we took the picture, *Photo No.* 16, of the children gathering for their devotions.

It is from such schools that future Christians — mothers, fathers, ministers, teachers, farmers — and the Africa of tomorrow must come. With your prayers, our churches and schools may lead African boys and girls, men and women, into such a loyalty to Jesus Christ that among them we may build his kingdom of love and righteousness.

Mr. Marsh is both the son and the grandson of missionaries. He was appointed a Congregational Christian missionary to Africa by our American Board for Foreign Missions in 1926.

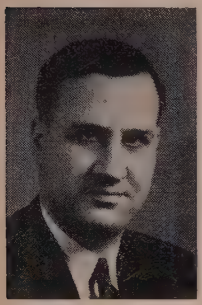
The photographs are by courtesy of Mr. Marsh.

PILGRIM FRONTIER

Edition

Congregational Conference of Southern California and the Southwest

SUMMER OPPORTUNITIES



Nelson C. Dreier

Churches that do not slight the summertime lose the least momentum. After the glorious results of Easter, why not start a program of special emphasis on church attendance and activities throughout the summer? Our young people and the camp program deserve our best support. We miss a great opportunity to help youth to Christian experience and fellowship on a high level when we do not see to it that many of them have a chance at a week or more in one of our Conference camps.

Make large plans for Rally Day, World Communion, Conference Sunday (October 15), Thanksgiving. A fall ingathering of new members would lift our churches closer to their potential strength and inspire us all.

A new church in the Encino-Sherman Oaks-Van Nuys Area is being born. The Board of Home Missions and the Conference New Work Committee under the Rev. Paul W. Yinger's leadership are cooperating. The Rev. Walter H. Staves, associate in Hollywood Church, will lead the new project. It is very "High Potential." Watch for the good reports as it develops.

—Nelson C. Dreier, Sup't

PILGRIM PRESS SERVICE ASSISTANT

Miss Rowena Palmer began her duties as bookkeeper and assistant to Mrs. Ruth Berry, Director of Pilgrim Press Service, on April 3. A graduate of Whittier College, she taught high school in New Hampshire and did secretarial and field work for The Home Missions Council office in Chicago before coming to California.

In the brief time she has been in the Conference office her quiet efficiency has been demonstrated. We welcome her to the Conference family.

IMPROVED "PLANNED EDUCATION" HELPS

As you look forward to the Fall program of the denomination and of your local church, you will be glad to know that new and improved "Planned Education" materials will be available.

"Second Chance," a full, feature-length movie, will be scheduled for all of our churches desiring it, as was "And Now I See" last fall. It will have its world premiere at The General Council in Cleveland in June.

Improved materials for the Fall every member canvass will also be available. Samples will be sent all ministers from the Missions Council office this summer.

NEXT ISSUE OF "THE PILGRIM FRONTIER"

The next issue will be the October number due to reach you in September.

The Department of Social Action

REPORT OF THE DIRECTOR

This has been a most exciting year in our social action work. Less than two years ago there were on record only nine local church social action or welfare committees. Today there are ninety-one. This tremendous increase has come about because church people are sincerely and persistently seeking channels through which they might express their concern over those things in our society which do not permit an individual or group to strive toward the highest fulfillment of God's desire for mankind.

* * *

What is Social Action?

We are often called upon to answer the questions: What is Social Action and how do we build a program?

There are many views as to what constitutes Social Action. There are some who strongly protest church interest in social issues. There are others who call the church's efforts to influence the social order weak and unimpressive.

Social Action is an area where a professed follower of Christ can reveal "what he thinks of his God and of his fellowmen and of himself."

It is an important area of spiritual growth for out there one shares in need, in pain, in joy, and in sorrow. Social Action is the arm of the church reaching out into the community, rebuilding hope where there is despair, and faith where there is doubt. Social Action takes the candle from under the basket and offers its light as a guide to fuller living.

How Do We Build a Program?

The soundest program is built by those who have, as far as possible, submitted their total will to the will of God. We must want to help people — not only the unfortunate ones who are the victims of social pressure but also those (and maybe this to a greater degree) who compose those forces that produce the ills of our society — the greedy, the lustful, those who hate and persecute. These, too, are the object of God's concern.

* * *

The Process of Learning

It is not easy, then, to build an effective social action program. Total submission to God's will is a terrifying, dangerous step and most of us are not prepared to take that step. But we begin by learning something about the place in which we live, the forces that control it, how and under what conditions the people of the community live, what they do and what are the most pressing needs of the community.

Some of our churches do this sort of thing through institutes where the participants are required to find out personally the facts about their community. Following their discoveries, they meet to share their experiences. This is just one suggestion. There are others, such as circulating brief reviews of books read by members of your church, placing a bulletin board near the entrance of the church and publishing on this board news items, pictures and other materials dealing with social issues, and playing games together.

We are encouraged and look forward to an even greater year. This outward expression of concern over social issues is really just an indication that Congregationalists are pioneers — pilgrims — even now!

— George L. Thomas

THE DEPARTMENT OF CHRISTIAN EDUCATION

SUMMER CAMP SCHEDULE

Pilgrim Pines, Yucaipa

June 2-4, Adult Camp	6.50
June 16-18, Single Young Adults	6.00
June 22-26, P.F. Alumni and over High School	10.00
June 26-July 3, High School	17.00
July 3-10, Jr. Hi) 7th, 8th	17.00
July 10-17, Jr. Hi) and 9th	17.00
July 17-24, Jr. Hi) grades	17.00
July 24-31, Children) 5th and	17.00
July 31-Aug. 7 ") 6th grades	17.00
Aug. 7-14, High School	17.00
Aug. 14-21, P. F. L. L.	17.00
Aug. 21-24, Family Camp	8.00
Aug. 24-27, Family Camp	8.00
Aug. 28-31, Ministers and Wives	8.00
Sept. 1-4, Married Young Adults	8.00
Sept. 16-17, Laymen's Retreat	3.25

Camp Greenhorn, Kern County

June 17-25, Jr. and Sr. High (After June 10, $12.50)	11.50

Pilgrim Playground, Arizona

July 10-16, Junior High	13.50
July 17-26, Senior High	17.50

Camp Thunderbird, New Mexico-El Paso

June 11-19, Jr. and Sr. High	17.00

Camp Marston — San Diego

Aug.25-Sept. 1, Junior High	17.00

MISSIONARIES FOR OUR SUMMER CAMPS

By arrangement with our national officers we will have two distinguished missionary visitors to our camps this summer. Irwin George Noss, at present a teacher in Berea College, Kentucky, will be with us for the first half of the summer. It is expected that he will visit Camp Thunderbird on his way west and spend the early part of the summer at Pilgrim Pines. For many years he was a teacher in Japan and he will bring us a fresh understanding of the work of the church in the Far East. The latter part of the summer he will be in Northern California Conference camps.

Exchanging places with him will be Miss Grace Seraphian who comes from Lebanon. She graduates from Schauffler (Cleveland) this summer and will spend another year in graduate work in America before returning to her native land. She has grown up in the mission schools of the Far East and will be returning there to work. She is a charming young woman of many skills. She will arrive in time for the first children's camp at Pilgrim Pines and will also visit Camp Marston in San Diego.

The Rev. E. Walter Smith, former missionary to China and now minister of Colonial Church, Los Angeles, is to be at Camp Greenhorn.

Share the Camp Experience

All churches are urged to make sure they are represented by their young people at each age level this summer. Camp is a necessary experience in rounding out the church's contact with its young people and it cannot be replaced by anything else during the year. Its opportunities for fellowship, inspiration and cooperative living are basic in the character training of every young person. Our Conference offers a camp experience to every age group from the fifth grade to adults. This camp program is one of the most extensive in the whole denomination. Start planning now to have as many people as possible take advantage of it.

"Songs of Many Nations"

The new songbook for fellowship singing is just off the press under the above title. It was prepared by a committee of directors of religious

education of our denomination, of which George D. Jenkins was chairman. It is a 96-page book with folk songs from twenty-three nations, together with a fine selection of spirituals, rounds, fun songs, and hymns. Many churches are purchasing quantities of these to have on hand for the song-time of their various organizations. Available from the Conference office at twenty cents each in quantity (25c per copy in quantities under ten). Cash should accompany order.

Miss Mildred Widber Arouses Interest

Following Miss Widber's visit to our area through the institutes in May, there is a growing interest in the new Pilgrim Series as the materials for our church school work this fall.

Many churches which had representatives at the institutes will be carrying on the training program for their teachers. Mr. Jenkins and Miss Hamer, of the Department of Christian Education, will be glad to help as far as they can and their schedule will permit, in preparing teachers of our churches to do a thorough job this fall. Let us know your needs.

MINISTERIAL CHANGES

Bartlett, Ross A., Baptist, pastor of La Mesa Heights Congregational Church, San Diego, since 1943, resigned May 15.

Bell, Aylesworth B., minister of Phoenix Union Church for the past year, resigned April 16, effective August 1.

Cassiday, Donald M., who will be graduated from Pacific School of Religion, Berkeley, in June, received a unanimous call from our Rialto Church April 13 and will begin his duties in June. He is married and has served the Congregational Church at Suisun in northern California for the past two years.

Daily, Sherwood S., pastor of our Maricopa Church in Kern County for the past two years, was called April 23 to the pastorate of the Arvin Union Church. He will enter on his new duties about June 15.

Dawson, Richard A., minister at the First Congregational Church of Tucson, Arizona, for the past ten years, resigned April 30 to become the minister of the Palos Verdes Estates Community Church on May 1.

Manley, Felix A., Executive Secretary of the Pasadena Council of Churches for a number of years, has resigned and will become an associate of the Rev. Harold G. Jones, minister of The Claremont Church, on August 1.

Neff, Clarence A., associate minister at Claremont for a number of years, will retire on July 1.

Staves, Walter H., associate minister of the Hollywood Congregational Church and on the staff since 1943, severed his relationship with the church on May 1 to become the minister of a new Congregational church project in Encino, north and west of Hollywood.

Thom, Richard, recent graduate of The University of Redlands and until recently Youth Director of our Redlands Church, became interim supply at Tombstone, Arizona, on April 16.

CHURCHES SEEKING NEW MINISTERS

Maricopa, La Mesa Heights, Pasadena Pilgrim, Tombstone, Tucson.

MINISTER'S ASSISTANT

Born to the Rev. and Mrs. Gordon J. Baker of Shafter on April 7 a daughter, Kathryn Ruth, weight three pounds, thirteen ounces, her home an incubator for several weeks.

The Conference Women's Fellowship

GENERAL COUNCIL

Dorothy K. Winslow

Miss Dorothy K. Winslow, President of The Fellowship of Congregational Women, will be a delegate - at - large from the Conference to the General Council in Cleveland, Ohio, June 22 to 26.

HIGHLIGHTS FROM THE ANNUAL MEETING

Over 400 women attended the annual meeting of The Fellowship of Congregational Women of the Conference at Redlands on March 28 and 29.

The Woman's Gift, as reported by Mrs. Lucile Sutherland, amounted to $11,247.89, a new record for the Fellowship. This was divided equally between Conference camps; a parish-parsonage building in Nucla, Colorado; and Foochow Mission, China.

Of the approximately 5,400 women in 116 societies who participated, thirty-nine women's groups reached the Honor Roll goal of five cents per week per member. Three new church groups shared for the first time: Nogales, Woodland Hills, San Marino.

The three projects for this coming year will be the Social Center and School at Guadalajara, Mexico; Fessenden Academy, Martin, Florida; and Conference camps.

Mrs. Mary Warner reported $3,908.00 as the money value placed on Friendly Service quotas filled.

It is recommended that local groups write into their budgets an item to be known as the "Sustaining Fund" for nursing service for Pilgrim Place and that the money go through the Fellowship Treasurer Mrs. Paul H. Rampage. The Fellowship representative to the churches is Mrs. Bryan N. Brown.

Adventures in Reading chairman, Mrs. Donald W. Head, reported 348 readers of 1,318 books for the six months from April 1 to September 27, 1949. From the latter date to March 1, 1950 the number of readers increased to 558, with 2,787 books read. The number of reading groups also doubled. In the first period Glendale First led in number of readers; in the second period San Bernardino was first.

ASSOCIATION REPORTS

Arizona women operate under the constitution of the Conference Fellowship; met all Friendly Service quotas for a total of $242.47, with extras amounting to $340.50; had as additional projects Arizona migrants, Ft. Berthold Mission, Fessenden Academy, overseas projects in Japan, India and England; contributed $542.62 to the Woman's Gift; received Chino Valley into their Fellowship and hope soon to welcome the women of Double Adobe, a new church; contributed $50 to Pilgrim Playground fireplace fund. Mrs. Lucile A. Richards, chairman.

Kern Association women contributed $939.08 to the Woman's Gift, with eight of the ten churches on the Honor Roll; accepted and filled the Friendly Service quotas and, in addition, sent clothing and shoes to Japan, clothing to India and Ft. Berthold Mission, quilt scraps to Texas mission, layette to Grants Hospital, eighteen bundles to Pieces for Peace, clothing to local needy, and $51.63 to Idle Dollars for Our Christian World Mission, as reported by Mrs. John W. Carter, secretary-treasurer.

Los Angeles Association women from forty-six churches, with fifty-five societies, contributed $6,514.48 to

the Woman's Gift, with eighteen local groups on the Honor Roll. Forty-four churches contributed an estimated total of $1,569.07 to Friendly Service, with Long Beach First women making the largest gift. The association's newest church group exceeded its quota. Mrs. Le Roy H. Potter is the retiring chairman.

New Mexico-El Paso Association women from seven churches contributed $291.25 to the Woman's Gift. Every church group met its Friendly Service quota, a total of $342.48, with extra gifts to the Indians and Grants Hospital. In October at the association meeting in Albuquerque First Church the women had Mrs. Douglas Horton and Miss Dorothy K. Winslow as guests. In February Miss Winslow was guest speaker at El Paso Valley Church, the women of Hurley and Santa Rita being guests. Mrs. F. W. Grueling is the association chairman.

San Bernardino Association women from sixteen churches completely met their Friendly Service quotas, the estimated value being $337.98; contributed $1,313.49 to the Woman's Gift, with five groups on the Honor Roll; and enlisted a larger number of women in the Reading Project than heretofore. The offering at the Fall meeting in Redlands for Mexican work was over forty dollars.

San Diego Association women, with sixteen churches and seventeen women's groups, contributed $1,546.97 to the Woman's Gift, with six on the Honor Roll. The estimated value of Friendly Service gifts was $340.69. Vista sponsored "Meals for Millions" and collected nearly $500 for this purpose. Paradise Hills women made $435.92 at their bazaar and will provide the money, the men to provide the labor, to landscape the church grounds. Mrs. Roy R. Haag is the association president.

CHURCHMANSHIP INSTITUTE AT WHITTIER

The fifth annual institute, sponsored by the Conference Laymen's Fellowship, on Sunday, April 23, was a distinct success. There were 225 men present from 45 churches. This is one of the largest attendances in the five years the institutes have been held.

The morning sermon, "The Parable of Mesa Verde," was preached by the Rev. Albert W. Palmer. Dr. Ronald Bridges, president of Pacific School of Religion, was unable to give the closing address because of injuries from a fall three days before. The Rev. Paul W. Yinger, of Riverside, substituted with an excellent address.

A panel discussion was held in the morning, participated in by Harold E. Wahlberg, Robert E. Jones, Supt. Nelson C. Drier, Prof. Edward M. Spencer, Prof. John A. Vieg and Prof. W. Henry Cooke.

Eight seminars, 2:15 to 3:45 p.m., dealt with Laymen and Religious Education, Men's Work in the Local Church, The Work of Deacons and Ushers, Trustees and Church Finance, Christian Stewardship, Our Christian World Mission, Opportunities for Christian Service, Social Action.

Pres. Wm. C. Jones and Whittier College were excellent hosts. Harold E. Wahlberg, president, Conference Laymen's Fellowship, presided.

IMPORTANT DATES AHEAD FOR LAYMEN

September 16-17. Conference annual Laymen's Fellowship convocation at Pilgrim Pine Camp.

September 23-24. The Annual Fall Retreat of the Arizona Laymen's Fellowship at Camp Whetstine, Prescott.

October 15. "Conference Laymen's Sunday." October is Conference Month throughout the denomination.

NEWS OF THE CHURCHES

LOS ANGELES ASSOCIATION

Altadena Community Church, the Rev. Merlo K. W. Heicher, minister, received thirty new members into the church at Easter.

The Buena Park First Congregational Church held its annual Easter missionary breakfast on Wednesday of Holy Week, with over one hundred present. The proceeds from the dollar a plate applied on the church's missionary budget. In the breakfast group shown above the Rev. Albert R. H. Miller, minister, is at the left and the Rev. Robt. W. Inglis, of Plymouth, Whittier, the speaker, is at the right. Thirty-one united with the church on Easter, making a total of forty since the first of the year.

Burbank First received eighteen new members on Easter and had 500 at the two morning services. Mrs. Arthur W. Felkley, wife of the minister, directed sixty members of the children's choirs.

Glendale First had a total attendance of 1,628 at the two morning Easter services, a 4:00 p.m. communion service and an evening service. The Rev. Jesse F. Perrin, minister.

La Canada Community Church was host to the interdenominational Good Friday service. Twenty-six united with the church on Easter Sunday. The Rev. L. J. Weinert, minister.

Long Beach Bay Shore Church held its three Easter morning services in its new sanctuary-to-be, with 1,700 present. Although the walls are unfinished and the interior of the building must still be completed, chairs were moved in. The pipe organ, built by the minister, the Rev. Milton G. Gabrielson, thrilled worshipers by its excellent tonal qualities. The rapid growth of the congregation necessitates this sanctuary which will seat 600 worshippers.

Long Beach First reported 3,000 at its two Easter morning services and eighty new members were received. The Rev. Stuart L. Anderson baptized twenty-eight children. On Sunday, April 16, the Rev. Fred S. Buschmeyer, Associate Secretary of the General Council, was the guest preacher.

Berean Church, L. A., has given several Wednesday evenings to a discussion of questions dealing with the church school and religious education goals and methods, under the leadership of the Rev. Reyhold Weinbrenner, minister.

Bethany Rawson Church, L. A., the Rev. Wm. I. Newman, minister, as regards interracial projects, is indeed a "melting pot." Enrolled in the church school are Mexicans, Japanese, Greeks, Russians, one Armenian and Anglo-Saxons. Members of these races attend church also. The Camp Fire group is seventy-five percent Mexican. The Boy Scout troop is half Mexican. The Cub master and the sponsor of the Junior High group are Mexicans. The church is seeking to serve its community.

Colonial Church, L. A., is prospering under the ministry of the Rev.

E. Walter Smith. Forty-five new members have joined the church since January 1. Saturdays are "work days" for men in the parish, many wielding paint brushes or otherwise beautifying the premises.

Eagle Rock United Church successfully liquidated a debt of $3,200, the balance of an obligation of twenty years' standing, prior to Easter. . . . Mrs. Effie Waite, who was baptized in the Eagle Rock Church and was an early member of the Congregational group before the federation, made a gift of $1,000 in April which is to be used for some permanent improvement to the present facilities. The Rev. Paul E. Babbitt, minister.

First Church, L. A., received 140 new members on Palm Sunday. The Rev. DeWitt Joseph Brady, a member of the staff, expects to spend three months this summer in England. The Rev. James W. Fifield, Jr., minister.

Hollywood Congregational Church on April 16 accepted the resignation of the Rev. Walter H. Staves, who was associated with the Rev. James H. Lash for six years and for the past year with the Rev. Walter A. Mueller. Mr. Staves is in charge of a new church development in Encino.

Masis Armenian Church held its annual spring banquet on March 17 with 200 present. Bud Levonian, son of the minister, the Rev. P. S. Levonian, told of his experiences on a cross-country hiking trip.

Western Knoll Church received thirty-one new church members on Easter. Six children were baptized by the Rev. Geo. W. Haskell.

Westwood Hills Church held five services on Easter: at 6:00, 8:00, 9:30, 11:00 and 4:00. Duplicate church school programs are held at 9:00 and 10:15 a.m. . . . The first meeting of the new Men's Club was held on March 22 with eighty-five men present. The Rev. S. Mark Hogue, minister.

Woodland Hills Community Church, the Rev. Melvin H. Harter, minister, dedicated a Minshall Estey organ on Palm Sunday at 8:00 p.m. The church is to be commended on this new instrument which will add much to the services of worship.

Pacoima Community Church, which sold two of its lots a year ago and purchased a new church site, has now sold its remaining two lots and will start the construction of its new sanctuary and educational unit this summer. Culver H. Nelson, minister.

Pasadena First is considering calling an associate for the Rev. Raymond A. Waser, minister.

San Dimas Pilgrim Fellowship youth contributed $138.75, realized from their "work project," to our mission in Hermosillo, Mexico. Twenty-two young people participated in this project. Twenty-four new members were received at Easter-time. The Rev. Frances C. Ellis, minister.

San Marino had as its guest minister on Sunday, March 19, Supt. Nelson C. Dreier. The Rev. Bertrand R. Crist directed a membership visitation program in North Hollywood. . . . The children's chorus appeared in new white surplices with maroon ties on Easter day. The church is the recipient of linen for the communion table with matching napkins.

Santa Barbara First received fifteen new members in April. . . . Church young people participated in the Senior Pilgrim Fellowship rally at Westwood Hills Church on April 16. The Rev. C. Eugene Sill, minister.

South Pasadena Oneonta held five services on Easter Sunday . . . Concrete for the foundations of the new sanctuary was poured the second week in April and the walls are going up. The Rev. Henry David Gray, minister.

NEW MEXICO-EL PASO ASSOCIATION

Albuquerque First, the Rev. Clarence E. Parr, minister, signed the contract for the construction of its new sanctuary on April 7. A ground-breaking ceremony was held on Easter Sunday, following the morning service, and construction was scheduled to begin the next morning. The contract involves an expenditure of approximately $76,000, exclusive of furnishings.

El Paso Pilgrim welcomed eighteen adults and eleven young people into church membership on Easter Sunday. The Rev. Chas. G. Manker is the minister.

El Paso Valley Congregational Church received thirty-two new members on Easter, fifteen of them on confession of faith. At a 4:00 P.M. service the Rev. Winthrop M. Mager dedicated a baptismal font and silver baptism bowl, both given as memorials.

Hurley Union Church used its new Pilgrim Hymnals for the first time on Palm Sunday. Another gift of $150 will provide 100 copies of "Church Service Hymns" for the church school. Special hymn racks for the pews were made by men in the church. The Rev. Lewis F. Presnall, minister.

SAN BERNARDINO ASSOCIATION

Alessandro Valley Community Church at Sunnymead, served by the Rev. Carl E. Magnuson of Perris, has a new ceiling of celotex and a new floor of asphalt tile. Walls and woodwork have been painted. Following church and church school on Easter Sunday a baked ham dinner was enjoyed by sixty parish people.

Barstow Mexican held special services during Holy Week, conducted by an evangelist from Mexico. The Rev. J. V. Pacillas, minister.

Chino Mexican, the Rev. Chas. I. Mohler, minister, received thirteen new members into the church on Easter Sunday, an indication of the very fine work being carried on.

Etiwanda Community Congregational Church, the Rev. L. L. Wirt, minister, had eighteen accessions on Easter. Eight children were baptized. . . . The interdenominational Easter Sunrise Service, because of rain, was held in the church. Ray Welles, Mr. Wirt's assistant, was the speaker.

Ontario Bethel on April 19 had Geo. L. Thomas, Conference Consultant on Intercultural Relations, as its guest speaker, sponsored by the church Social Action Committee. The Rev. Donald W. Head, minister.

Perris Church, on Palm Sunday, unveiled and dedicated a life-size picture, "The Ascension of Christ," painted and presented to the church by Mrs. Katherine Bowden. The senior Pilgrim Fellowship was in charge of this impressive service. The Rev. Carl E. Magnuson, minister.

The Redlands Church was host to 400 women at the annual meeting of The Fellowship of Congregational Women on March 28 and 29. . . . The seventieth anniversary of the church was observed on Sunday, April 16. The Chapel of the Grail was formally dedicated at 4:00 p.m., with Conference Moderator Stuart L. Anderson of Long Beach and the Rev. Wm. D. Pratt, former minister and now pastor at Pomona, sharing in the service. . . . The Easter offering totalled $3,000. . . . The Rev. Gerald C. Churchill of Villa Park, Ill., will become minister of the church on May 1. The Rev. Ralph C. Waddell has been acting minister.

Riverside First received seventy-one new members on Easter Sunday and twenty-five babies were baptized. . . . A many-sided ministry is provided by the Rev. Paul W. Yinger and the Rev. Vernon L. Booker.

San Bernardino First received five new members on Maundy Thursday and had an Easter attendance at the two services of 770 persons, 380 at the first service and 390 at the second. Twelve children were baptized on Palm Sunday by the minister, the Rev. Arnold Allan Brown.

SAN DIEGO ASSOCIATION

Alpine Community Church, the Rev. Roger Larson, minister, received six new members on Maundy Thursday. . . . In March the Church Guild turned its proceeds of $145.00 from the bazaar over to the church building fund.

The Chula Vista Community Church on March 26 voted to sell its organ and pews to our Paradise Hills Church and purchase a new organ; approved contract for $1,500 to raze the old church building after June 1 and approved the plans for the new church, as presented by the Building Committee. The Rev. A. Ray Petty, minister.

Our Escondido Church had Miss Lois V. Hamer, Conference Church School Worker, as its guest the week after Easter for religious education conferences. The Rev. Alfred H. Ackley, minister.

La Jolla Union Church men served a dinner on April 26, the proceeds to supplement the offering of $413 in March for One Great Hour of Sharing and, if possible, reach a goal of $500 for this cause. The Rev. Wm. Forshaw, minister.

National City held three services on Palm Sunday and on Easter, the total attendance for the latter being 405, a record! The offering amounted to $330. . . . The first dinner meeting in the new educational building was held on April 28. . . . The Rev. Chas. L. Knight made 293 pastoral calls in three months and received ten new members at Easter.

San Diego, First Japanese, received the completed plans from the architect for the new church, late in March. After Easter the old church building was to be moved to the new location. Remodeling and the construction of the new addition to the building is expected to take three months. The Rev. Kenji Kikuchi, minister.

San Diego, Kensington. The Rev. Lester E. Bond, minister gave commencement addresses at San Diego State College and Herbert Hoover High School.

San Diego, La Mesa Heights. The Rev. Lawrence M. Berry made a survey of the community in April.

San Diego, Mission Hills, formally dedicated its new parish house, chapel, and educational building on March 26, Supt. Nelson C. Dreier representing the Conference, and with two former ministers participating, the Rev. Willis L. Goldsmith of Porterville, and the Rev. Lawrence A. Wilson of Claremont. The church now has unusually fine facilities for a most adequate program and the Rev. John C. Wiley and constituency are to be congratulated. Mrs. Leonard A. Ellis gave a Hammond organ with Maas vibrachimes, and carillons for both consoles of church and chapel, to the chapel in memory of her husband.

San Diego, Plymouth, the Rev. John J. Barbour, minister, had neighboring Congregational ministers as speakers at special Lenten services on Friday evenings.

Vista Community Church. Mr. Jerry Yerian of Bell, Cal., a graduate of Bob Jones University and a graduate student at California Baptist Seminary, became Director of Christian Education and Youth Work on Easter and will give week-ends to this

work. The Rev. Graeme C. Smith is the minister.

ARIZONA ASSOCIATION

PHOENIX ENCANTO CHURCH expects to go forward with the building of its new sanctuary to the south of its present building this summer. This will be made possible through the supplementing of $10,000 to be raised by the church by a grant and loan from The Church Building Society. . . . The new choir robes were initiated on Maundy Thursday evening and a new altar cross was used for the first time on Easter Sunday. The Rev. Waldo S. Richards, minister.

PHOENIX FIRST had as one of its guest speakers during Lent President Ronald Bridges of Pacific School of Religion, Berkeley. . . . The new silver communion service was used for the first time on Maundy Thursday. . . . Consideration is being given to a modernizing of the church organ at a cost of approximately $3,000. The Rev. Frederick A. Barnhill, minister.

PRESCOTT CHURCH on March 10 authorized the remodeling of the sanctuary and creation of a chancel, involving alterations, plastering and decoration, change in lighting, and carpeting. It was voted also to purchase a Wurlitzer organ at a cost of $3,800.00.

TOMBSTONE CHURCH has as its interim supply Mr. Richard Thom, a graduate of the University of Redlands and former Youth Director in our Redlands Church.

TUCSON will bid farewell to the Rev. Richard A. Dawson and family on April 30, he having resigned to accept the pastorate of the Palos Verdes Estates Community Church. Mr. Dawson has been the minister of the Tucson church for the past ten years.

KERN ASSOCIATION

Arvin Union Church

ARVIN. The Rev. Robert Kelley, interim minister, received forty-nine new members into the church at Easter-time and baptized twenty-three individuals, assisted by the Rev. John S. Whiteneck of Bakersfield. At a church reception for new members on April 21, the Rev. and Mrs. Sherwood Daily of Maricopa were guests.

PASO ROBLES, PLYMOUTH, was very much at low ebb when the Rev. Lester C. Pritchett became the minister in 1947. Since then he has received 165 members into the church and has given it a place of leadership in the community.

SHAFTER UNION CHURCH had as its guests on Good Friday evening the choir of the Wasco Congregational Church which presented the cantata, "The Christ Everlasting." The Rev. Elmer J. Windisch of Wasco assisted the Rev. Gordon J. Baker in the communion service. . . . It is hoped that Lawrence A. Stanton, of Mazatlan, Mexico, will speak at the morning service on June 11.

THE WASCO FIRST CONGREGATIONAL CHURCH on Palm Sunday formally dedicated a set of Maas Carillonic Chimes which were given as memorials. They are also electrically amplified so that they can be heard from the church tower and will

be heard each Saturday at 6:00 P.M. and on Sunday mornings before and after the eleven o'clock service. The Rev. Elmer J. Windisch is minister of the church.

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SPEAKING OF BOOKS

A few new titles on the shelves of Pilgrim Press Service are:

Orientation in Religious Education	*Lots*	$6.50
American Tradition in Religion and Education	*Butts*	3.50
Mary	*Sholem Ash*	3.50
The Peabody Sisters of Salem	*Tharp*	4.00
The Heritage of the Reformation	*Pauck*	4.00
Pathbreakers	*Tiffany*	2.00
Religious Liberals Reply	by *Seven Men of Philosophy*	2.00
The Christian Perspective	*Ramsdell*	2.50
I Believe	*Harner*	1.75

Highly recommended as a theology for young people and for those who must answer the questions young people ask.

* * *

NEW EDITIONS OF FOSDICK'S BOOKS

New editions of Fosdick's earlier books, so long standard religious material for every home library and still difficult to surpass are again available, each at $1.50: The Meaning of Faith, The Meaning of Prayer, The Meaning of Service, Assurance of Immortality. Paper covered edition of The Manhood of the Master at $1.35.

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MINISTERS' RETREAT AT MAR CASA

Seventy-one attended the annual retreat at Balboa Island April 10-13. The Rev. Fred S. Buschmeyer, of New York, and Prof. Mervin M. Deems, of Chicago, each gave three lectures.

Many felt this was the best retreat held in recent years.

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PILGRIM HOUSE TO CONTINUE TO SEPT. 1

The site of Pilgrim House, social settlement sponsored jointly by the Congregational Conference and the Presbyterian Synod, at 150 N. Los Angeles St., Los Angeles, is in the path of the proposed Civic Center demolitions, but it will probably be permitted to continue its work until September 1. It sponsors an extensive summer camp and vacation school program. The Rev. Harold M. Kingsley is the director.

* * *

WESTERN PASTORS' SCHOOL AT LA FORET

Conference ministers registered for the summer school at La Foret, Colorado Springs, Colo., July to August are: Arnold A. Brown, Melvin H. Harter, Sherwood Daily, Virgil Selix and William Forshaw.

* * *

GENERAL COUNCIL JUNE 22 TO 26

Delegates to the General Council of the Congregational Christian churches will convene at the Hotel Cleveland, Cleveland, Ohio, June 22-26.

Representation from our Conference area is as follows: Arizona Association, ..; Kern Association, . ; Los Angeles Association, 21; San Bernardino Association, ..; San Diego Association, 5. Nine Conference delegates-at-large have been named also. The superintendent of the Conference is a delegate by virtue of his office.

The last of a series of regional articles on the history and state of our Congregational Christian churches.

Congregational Christian churches exist in all regions. The series of articles appearing in this space during the past months has reminded the reader of the characteristics of the churches in various areas. When it is considered that our Fellowship includes parishes in the great open spaces of the West as well as the crowded East, the agricultural South as well as the industrial North, rural as well as urban, it is reasonable to expect diversity. Regions naturally put their distinctive stamp upon all social organizations including the church. Yet there is a fellowship existing within and between the churches regardless of regional differences.

There are common denominators which help overcome differences. Each of these regions has people, land, towns and cities. They are tied together by language patterns, transportation lines, communication systems and economic relationships. Each region has a separate identity, but they all suffer in common in such national disasters as wars and depressions. At other times, they prosper together and are strengthened by each other's powers.

A closer examination reveals that there are likewise common denominators in the regional patterns of our Congregational Christian churches. Amidst the varieties of racial, nationality and geographical there are characteristics common to all. Simplicity of worship forms, freedom in preaching, independence in polity and democracy in action are to be found in our churches from Maine to California, from Florida to Washington.

"We believe in the freedom and responsibility of the individual soul, and the right of private judgment," declared the representatives of our churches in 1913, in the famous Kansas City Statement. "We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state, and national bodies, for counsel and cooperation in matters of common concern." There are degrees of in-

Congregational Christian churches exist in all regions. *Above*, Sawatch Mountains, Colorado. *Left*, oil derricks, Kilgore, Texas.

tensity with which such views are held and differences in their interpretation but they have had a unifying effect.

The common denominators of our churches consist of much more than the casual practices in Congregational Christian churches of standing to sing, sitting to pray and saying "debtors" in the Lord's Prayer. Their

***Below, left*, farming in Milwaukee. *Right*, cotton picking time in Camden, South Carolina.**

When it is considered that our Fellowship includes parishes in the great open spaces of the West as well as the crowded East, the agricultural South and also the industrial North, it is reasonable to expect diversity.

most impelling source of unity is their faith in the direct relation of the believer to God — a belief held in common with most Protestants. The freedom of the church from the state, a characteristic inherited from the founders of both the Congregational and the Christian roots of the Fellowship, is maintained alike in all regions.

Within this frame of unity, Congregational Christian churches may differ in many ways. They may be conservative in theology as well as liberal. They may gown their clergy and build beautiful chancels, or they may eschew both as popery. They may resist centralization or, depending on the state and region, seek the counsel of the Conference Superintendent as though he were bishop, but all are proud of their "Congregationalism" — their liberty to exercise local autonomy.

At the same time, Congregational Christian churches have never submitted for a long time to rigidly enforced patterns without moving to escape. "These creative escapes," says Gaius Glenn Atkins, "have not been schisms, as the pattern-makers and keepers have called them, any more than the branches of a tree are schismatic. They have been the lift and spread of Christian faith and the Christian way."

The new study of regionalism of the church is an expression of this kind of growth. The patterns of our work are being adjusted to it. Our Board of Home Missions has among its workers those who give much attention to regional differences by sociological research and counsel on church problems. No community, region nor church stands alone.

For example, the Board of Home Missions or the State Conference is requested to advise, let us say, the United Church of Big City regarding future plans. More than the United Church must be studied for a thorough analysis. What about our other Big City parishes? What about the other denominations in the city? What is happening to downtown Big City in the setting of the whole metropolitan area of cities and towns that are satellites of Big City proper? Metropolitan regionalism *for* the United Church and Big City, not some standardized set of ideas conjured up in New York, becomes the basis for future planning *by* and *with* the local pastors and congregations.

Another illustration began in an effort to understand and help a rural parish. The conference superintendent not to be satisfied with easy solutions, discovered that a large percentage of the rural churches of his area were suffering similar handicaps to the parish about to be studied. Consequently, a rural survey of the State Conference was projected. But it was soon found that the conditions of the

Portland, Ore., with Mt. Hood in background

cities in the state had something to do with the rural churches. The rural and urban forces of the Board of Home Missions were joined in a complete survey of the state, in cooperation with the Conference. The conditions of our neighbors — the other denominations — were studied in a complete survey of the entire state by the Federal Council-Home Missions Council Committee for Cooperative Field Research and the State Council of Churches.

All of these trends suggest only a few of the ways in which our national agencies seek regional adaptations in the efforts of the Fellowship to be effective among all our churches. There really is no East nor West, no North nor South, no centralization in the strategy of Congregational Christian churches. There must be a united approach to, for and by each region.

Dr. Tripp is Director of the Town and Country Department of our Board of Home Missions.

Photos by courtesy of C. Cushing, Gendreau and Milwaukee Chain Belt Co.

SUPPOSE IT WERE YOU?

Just what do you think you would do in the situations pictured here by the author?

ROBBINS W. BARSTOW

Is your imagination keen enough to envisage what you would do if the tides of war should engulf your community; and if you, along with your neighbors, had to flee for your lives, taking with you only the clothes on your back together with such few possessions, treasures, heirlooms and food supplies as you could carry by hand?

Think about this for a minute or two!

What from your household goods would you try to retain? Have you a baby carriage, or a boy's cart, or a wheelbarrow into which you could load a few bundles as you set out on foot along the road? Where would you expect to go if all you knew was that safety might be found 220 or 300 miles to the south, or east, or west?

Most of you will probably give up trying to project yourselves into such a situation. But even so, you may succeed in realizing that under circumstances varying only as to detail, this has happened to more millions of our fellowmen in these last few years than we can enumerate or even estimate.

Tonight, as you retire to your comfortable bedroom after a hearty meal and a happy evening with your family or friends — yes, this very night, millions of your fellowmen will lie down weary and dispirited, cold and hungry, in miserable shacks or in

Our Congregational Christian Service Committee is ministering directly to refugees in the Near East, Greece and India.

Church World Service is ministering for us through its Department of Interchurch Aid and Service to refugees in Europe.

These ministries are supported by Relief and Reconstruction in *Our Christian World Mission.*

crowded camps, in tents or under the trees by a strange roadside, to wait for a desolate tomorrow.

In the words of Henry Carter of London, Chairman of the Standing Committee of Refugees of the World Council of Churches: "The existing situation is a challenge to the conscience of the world. In particular, it constitutes a continuing claim on the Christian church whose obligations to peoples in deep distress are inherent in her faith and teaching."

Right, Congregationalist Edgar H. Chandler of the World Council of Churches, which channels our gifts, receives gift of gratitude for our help from the Czech expellees.

What, briefly, are the facts as far as they can be ascertained?

India and Pakistan. These new nations have passed through a period of riotous disorder culminating in one of the most tragic mass movements of population in history. The predominantly Hindu state wished to rid itself of Moslems while the Moslem state tried to clear itself of Hindus. This resulted in an uncontrolled and disorganized two-way migration affecting nine or ten million people, many of whom were left stranded, impoverished, and for the most part unwanted.

Holy Land and Greece. In the Holy Land, 652,000 Arabs — many of them Christian — are adrift, having lost their possessions and with little hope of return, thus swelling the roster of the world's forlorn and destitute. Greece, with 350,000 residual victims, not only of the German occupation but of the guerilla warfare, must be added to the list.

Central Europe. Pressing around this circuit of mass suffering, we

Above, city of tents, housing thousands of India's homeless. Left, "Home Sweet Home" for Arab Christians in So. Palestine. Left, opposite page, temporary homes in Naples.

come to Central Europe. One out of every six or seven in all Western Germany and Austria is a refugee! In some areas the proportion is as high as one out of every three. Here are from twelve to fourteen million people, uprooted by the post-war settlement, who may never be truly assimilated into the overcrowded territories where they are now forced to subsist.

The majority of these persons belong in two categories, the "Volksdeutsche" and the "Reichsdeutsche." The former are people of German origin who had been living to the east of Germany, descendents of immigrants who had considered themselves a part of the lands and localities where they had been born.

The second group, the "Reichsdeutsche," lived in those portions of Germany now controlled by Poland or Russia. Summarily ousted, their properties confiscated, they were added to the "Volksdeutsche" as a hungry, hopeless, as well as homeless burden upon what remained of Germany after the war. Some of them — perhaps three or four million — were left in the Eastern Zone.

This constant trickle of population from East to West makes sound social readjustment very difficult. This movement into Western Germany alone is equivalent to crowding the entire population of Canada into the

four states of Massachusetts, Connecticut, New York and New Jersey. To be realistic, we must add two other factors: consider that one-third of the homes in those four states had been destroyed and families were already doubled up with friends and relatives and, furthermore, that these forced immigrants from Canada arrived with empty purses and empty hands as well as empty stomachs. If we can imagine such a situation we may have a fair idea of the conditions in post-war Central Europe.

All this vast number of human beings constitutes the "continuing claim" upon our consciences and upon our resources. The aggregate of human suffering is so great that it staggers us, almost benumbing our emotions. Yet much is being done and much more can be done at least to alleviate the unimaginable desolation.

The ultimate and full-scale solution of these population problems rests with the national governments and the United Nations. Even general mass feeding is beyond the capacities of all the voluntary agencies added together.

FAITH AND FRIENDSHIP

Nevertheless, what the churches have undertaken is of far-reaching significance. As one spokesman put it: "Faith and friendship are quite as important to us as bread and blankets." To all these beleaguered people around the world token shipments of food and clothing, along with medical supplies, have been sent by Church World Service. These have provided a measure of comfort and strength to those who could share in the limited distributions. And to all people, they have been symbols of Christian fellowship and concern.

Wherever doctors and nurses can check an epidemic in a refugee camp with drugs and serums sent as a Christian gift, there is the healing touch of Christ. A "cup of cold water," transmuted by goodwill into a glass of milk or a bowl of cereal, carries the message of a love that can be understood by any hungry child. The warm clothing, the blankets, though not enough to care for all who are ill-clad and cold, may serve to interpret Christian love to thousands who share these gifts with their friends and neighbors.

These boys in a refugee camp in India r
receiving food, clothing and medical co
from us through the Church World Servi

As one pastor wrote: "We are wearing on our bodies your kindness."

There are many social and spiritual ministries over and above material assistance. Wherever possible, in refugee concentrations, educational programs are set up, the teachers and professors being found among the refugees themselves. There are several universities-in-exile, with faculty lists that would be creditable under any circumstances.

Provision has been made in the refugee camps and centers of Germany for chaplaincy services. The people themselves often take the initiative by transforming one end of a bleak barracks building into a chapel where they may worship according to

their own traditions and rites. Bibles and hymnbooks, altar fittings and communion sets have been given to help make possible this ministry.

As far as funds and personnel can be made to reach, various types of social service, personal counselling, trade apprenticeships, language courses, and recreational programs are provided under the auspices of various church organizations that work together and supplement each other's efforts. And at every stage, in every possible way, aid is offered to hasten the permanent rehabilitation of individuals and families.

Have you been trying as you read these lines to place yourself inside the situations so inadequately described? If so, you may have recalled a familiar quotation from the Apostle: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." It is possible by a slight change to give these words an even greater immediacy: "We then that have been spared, we then that are fortunate, we then that are rich ought to make ourselves responsible for the security, the happiness and the welfare of the dispossessed at the sacrifice of our own comfort."

What then may we do? You and your church have the answer. There must be a channel through which a ministry of love can flow. To provide this channel is both an obligation and an opportunity such as no previous generation of Christians has ever faced and fulfilled.

German Protestants receive clothing from our churches through Church World Service, the channel through which our ministry of love flows to war victims.

Dr. Barstow is the Executive Associate of Church World Service.

Church World Service, coordinating much of the relief work of Protestantism, is an illustration of cooperative work.

Photos by courtesy of Church World Service, Congregational Christian Service Committee, and the World Council of Churches.

What is it?

The *Religion in American Life* movement is a nation-wide, interfaith appeal to every citizen for the strengthening of religious foundations in personal and community life.

The Advertising Council, which is the welfare agency of American business, has been deeply impressed by the success of the United Church Canvass in hundreds of local communities, and now is eager to place its skilled leadership and wide experience at the service of religion.

It is offering the vast resources of advertising, newspaper and magazine publicity, of radio and television for the magnificent task of appealing to the nation, during November, 1950, in behalf of religion in American life.

Through the cooperation of the Advertising Council, the Synagogue Council of America, the United Church Canvass, the Federal Council of Churches and many other nationally known religious bodies, a deeply moving challenge was made to the American people last November, following a broadcast by President Truman, to reenforce the foundations of religion and of religious institutions.

As the movement developed, the following publicity results were obtained: 5,200 giant, outdoor posters were erected on as many billboards across the land; 1,800 newspapers carried news items on religion during November; 3,000 "ads" appeared in some 500 daily and weekly newspapers; 2,000 specially prepared outlines on *Religion in American Life* were mailed on request.

In addition, 335 national network radio programs gladly carried the message to millions; 1,200 independent radio stations also gave generous cooperation; 11,000 bus and tram cards were eagerly taken; 500 million listener impressions were made on multitudes everywhere; 2,000 communities across the nation responded with requests for information, plans, etc.; 1,500 letters of appreciation flooded the desk of Charles E. Wilson, chairman of the National Sponsor's Committee.

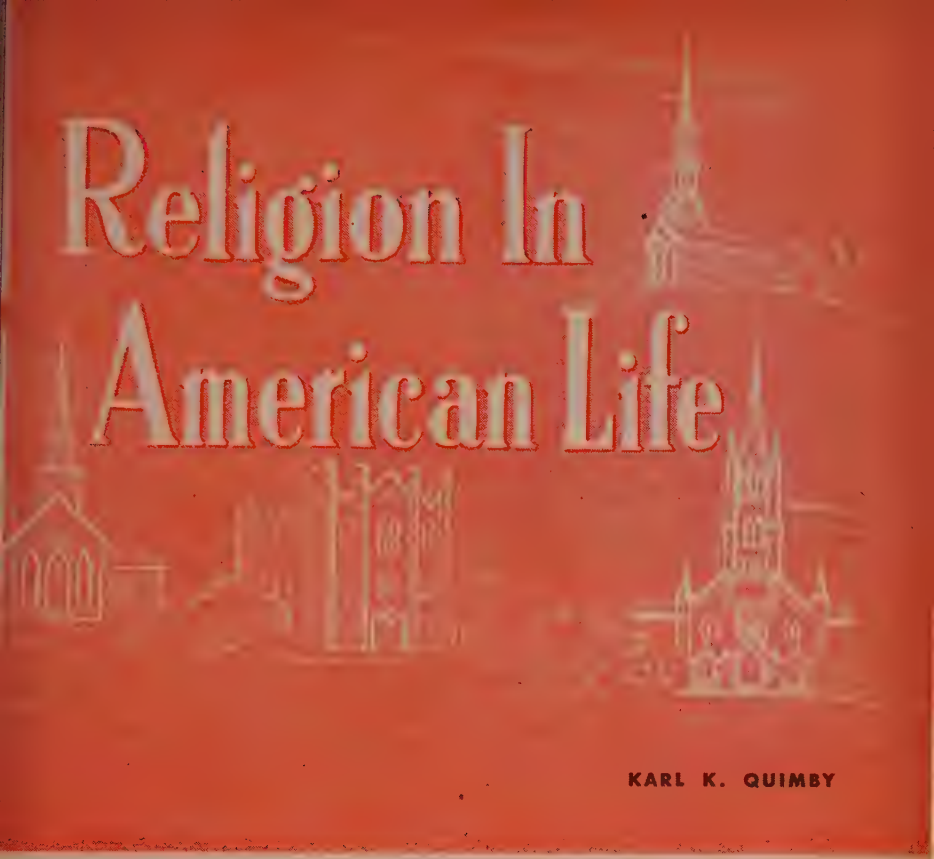
Any movement which in one month could develop so much interest and get such a response definitely must be repeated. *Remember, therefore, that the program is now being planned for this coming November.* Will you cooperate? What can you do?

What does it aim to do?

The *Religion in American Life* movement aims to:

Strengthen the spiritual foundations of our national life; focus attention on the importance of religion and religious institutions; make the nation "go to church" conscious;

Enable multitudes to find their bet-



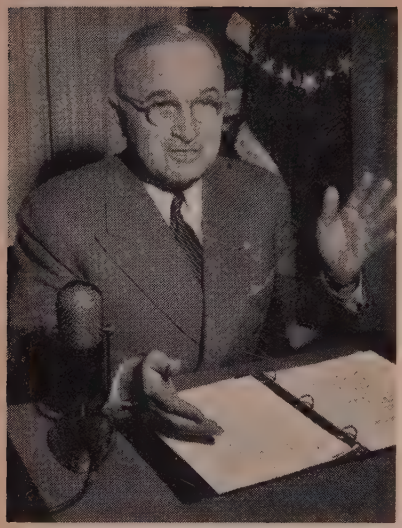
ter selves through faith in God; reach the average citizen with repeated appeals to support the church or synagogue of his or her choice; provide a favorable over-all atmosphere in behalf of religion;

Set aside one month — November — for a special nation-wide emphasis on religion; furnish a general coverage under which each religious group may the better advance its own program; foster a positive attitude toward religion among thousands who have hitherto been either negative or indifferent;

Furnish each local community with new and effectual aids and techniques whereby the full force of religion may be brought to bear upon every citizen; raise the morale of churches and synagogues throughout the nation, increasing attendance, and gaining more generous support for religious work at home and abroad.

What should the minister do?

To derive from this *Religion in American Life* movement the greatest



President Truman will appeal to Americans to strengthen the foundations of religion.

service for his church and community, the minister is invited to follow these six suggestions:

1. *Church Attendance.* Persuade your church officials to make November a loyalty month for church attendance. By a pastoral letter, and by a visit from group leaders, challenge and draw your entire membership to regular attendance at services of worship during November. An increase of from 10 to 30 per cent may be expected.

2. *Visitation.* Organize a program of friendly visitation, going from home to home. Describe the work of the church, enlist the interest of the people in your church, and persuade them to attend church each Sunday during November. Such a visitation program has great value.

3. *Inactive Members.* Every church has many inactive members. These need to be awakened, re-enlisted, and made to feel a part of the religious community. In one community of 25,000 population, church attendance increased more than 5,000 as the result of two weeks of intensive effort last November.

4. *New Members.* This is an opportunity for intensive and deep-rooted evangelism. With the newspapers, the magazines, and the radio doing so much to bring a clear religious appeal to the people, each church should be on the alert. These vast resources must be harnessed to and by our local communities. Only the minister can do this leadership job. Why not train a group of laymen, and challenge by personal visitation all potential church members? The results will surprise you!

5. *Funds.* Take advantage of this favorable atmosphere throughout the nation to secure added funds for your church. Every church and religious institution has need of additional funds for repairs, improvements, enlargements, missionary budgets, etc. The conditions to raise funds will be psychologically ripe next November. During this month your efforts will win larger returns than at other times. This we guarantee!

6. *Budget.* Cooperate with your community, your local Council of Churches, and conduct a United Church Canvass with all churches holding their canvasses simultaneously. Long range planning and full cooperation are necessary for the largest returns. Wherever possible, the United Church Canvass should be made a total community movement. Church attendance will be increased, many new subscriptions will be secured, and larger contributions and pledges will result. The entire community will be reminded of the value of religion and the importance of religious institutions.

These are the six ways in which any minister may relate this national movement — *Religion in American Life* — to his local church and community. Every minister can surely make use of at least one of these six suggestions. He may be able to com-

bine some of them. He may discover other ways in which to take advantage of this national campaign and to quicken the spiritual life of the community.

Remember: November offers a golden opportunity for dynamic spiritual growth. Here is a challenge in the *Religion in American Life* movement that you will not wish to refuse. Accept it, and you cannot fail. A national campaign of this character is arresting news, and at once all the avenues of communication are opened to the forces of religion. It is important that every church in the community participate in some manner of its own choosing, and that all the churches work together simultaneously. This is real news in any community, adding moral force to religion, and placing it in the center of community life and thinking.

Arthur Godfrey, well-known radio and television star, will speak for the campaign.

The responsibility rests at the local level

Local leadership is imperative. Indeed, it is the secret of success. No general program, however effective, can take the place of hard work and skillful initiative at the community level. *The country-wide appeal will have a deeply transforming effect — if it is related to spiritual objectives of the local community.*

General appeals, attractive publicity, and persuasive invitations will not of themselves move people to church attendance, to dedication, and to generosity. The over-all program will prepare the way, open doors, arouse interest. It will bring people to the doors of your church.

But you, yourself — the minister and members — must welcome them, invite them in, and then show them the way to God!

Dr. Quimby is the Cultivation Secretary of the Joint Division of Education and Cultivation of the Methodist Board of Missions and Church Extension.

GENERAL COUNCIL
June 22-26, 1950

The General Council of our Congregational Christian churches will convene in Cleveland, Ohio, on Thursday, June 22, 1950, at 2 P.M. with the call to order by the Moderator, Miss Helen Kenyon of New York. Annual Meetings of the Boards and Agencies will be held as scheduled beginning on Friday, June 23.

The story of PAL

Florence Malcolm and **PAL** *team up to go places and do things in Africa*

DOROTHY P. CUSHING

This story includes goat worshippers, wild orchids, lions, pythons, evil spirits and a tale of the consecrated labors of Christian Ovimbundu.

It is set among the hospitable Ovimbundu where Christians are like islands in a pagan sea, whose witness is the more eloquent because it speaks in a tongue that to us would be unknown, but to them is beautifully familiar.

RED AND RUGGED

Pal is a bright red, half-ton, pick-up jeep, the gift of Congregational Christian friends in America to Florence C. Malcolm of Chilesso, West Central Africa, who lives seventy-two miles from the nearest railroad (with only two trains a week) and who for years has had to travel through the jungle wilderness by African hammock.

Pal is a rugged little car, suitable for traversing the rough African roads, whose first trip was made on a fifty mile stretch up the coast from the port of embarkation.

When *Pal* and Florence Malcolm reached Chilesso they were greeted with songs and a floral display. Everyone from grandma to bambino was on hand. The students at Swanson Memorial School, of which Miss Malcolm is head, were there to welcome them.

"Our child has come home!" cried the grandmothers, clapping their hands. "Our mother has returned," shouted the children. And they all sent thanks to America for the safe return of their friend, and for *Pal* whom they loved especially because his color was bright red.

Pal found out very soon what it meant to be a missionary jeep. From the hygienic, scientific cleanliness of a stream-lined factory, and the smooth macadamized roads of the U. S. A., he found himself transported to rutted trails that were sometimes almost overrun by a profusion of wild orchids and calla lilies. Leopards and lions lurked in the bush; and pythons hippos and crocodiles in the rivers. And always overhead was the burning tropical sun.

JUNGLE TRIP

One of *Pal's* first trips took him to the jungle home of two former pupils of Miss Malcolm, a young Umbundu pastor and his wife, who are now responsible for the religious, educational and agricultural work among thirty villages. He visited an area where there are a few Christian villages in one direction and none at all in the other.

In 1948, Pastor Carlos baptized the

Left, a close-up of Florence Malcolm in her former and slow means of travel, as she leaves on long trip visiting native Christian churches.

Right, Pal, the bright red, half-ton jeep with which Miss Malcolm travels now through her parish in West Central Africa. *Below,* having arrived at the village, Sapessi, Miss Malcolm is greeted with great excitement by her friends.

first Christians in a village called Good Hope, to which Miss Malcolm, Pastor Carlos and *Pal* paid a visit. There was a beautiful communion service, and six new Christians were baptized. One was a contract laborer who had worked for thirty years on a cocoa plantation on the island of San Tome. There, secretly, he had become interested in the Christian gospel. Now, home again from years of forced labor, he had started Christian work in the midst of a pagan community.

PRIMITIVE CONDITIONS

"It is not only the distance which makes the far away villages seem remote but the language barrier and the very primitive condition of the people," writes Miss Malcolm. "Goat-worship is the religion. In some cases the animal is considered sacred for it is the abode of the ancestral spirit; in others it is sacrificed as a part of their ritual. The people speak Chipala, a language which has not been reduced to writing. However, their smiles, clapping of hands and shouts of glee conveyed to us the fact that we were very welcome.

These new Christians must be able to read the Bible before they are baptized. Their chief difficulty is that they have to struggle through an Umbundu or Dongo translation, both of which languages are foreign to them, for there is as yet no Bible in their own tongue. "These people are hungry for the word of God," Miss Malcolm writes.

Besides being poor and living in the midst of raw paganism, these Christian Ovimbundu find life to be very complicated. For example, there is the case of a Christian deacon who lost by death three wives within two years. Having no knowledge of hygiene or medicine the people could not understand that it was tuberculosis that had struck these women down, and so they laid their trouble to evil spirits or to some tabu sin committed by the husband.

Pal experienced other things, too, when the going was too rough even for a jeep and he had to wait at the trail's end while Miss Malcolm went on foot to her destination. Remarkable changes are taking place in the African's attitude toward education, especially toward that of girls. There are more pupils than the mission schools can accommodate. So, in spite of primitive roads, insufficient buildings and an inadequate teaching staff, the situation that *Pal* is working in now is far better than that to which Florence Malcolm first came twenty-two years ago.

EFFICIENT HELPER

There is no public school system for the native people in this part of Africa. Opportunities for Christian education in these critical days are limited, therefore, to those supplied by our missionary personnel and funds. Miss Malcolm has seen these schools in the Chilesso parish grow in number from around eighteen to 110 while the number of students has increased from some 600 to more than 6,000.

So *Pal* is busily at work in Africa as a missionary jeep, and Florence C. Malcolm has reason from the bottom of her heart to thank her Congregational Christian friends in America for sending *Pal* out to help her do her work so much more pleasantly and effectively.

Miss Cushing is News Editor of the Missions Council of our Congregational Christian churches.

Photos by courtesy of the American Board for Foreign Missions.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

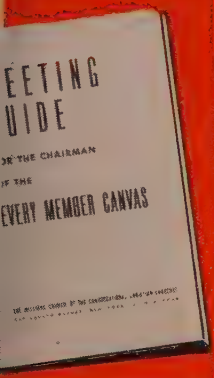
Income for the month of March 1950	$ 5,486.15
Total for 10 months ended March 31, 1950	$54,254.01

TOOLS

FOR YOUR

EVERY MEMBER CANVASS

By Morris Wilson



The Chairman of an Every Member Canvass, like a skillful carpenter, will have many tools at his command. To use all of the tools, and to use them both correctly and precisely, is the touchstone of a successful Every Member Canvass.

The Fall Brochure on *Our Christian World Mission*

This production will be a fresh and vital restatement of the meaning, objectives, and achievements of *Our Christian World Mission.*

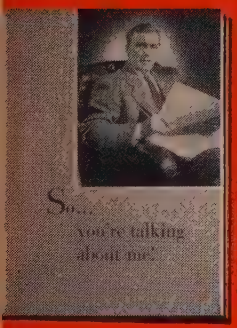
Two years ago this October, when *Our Christian World Mission* was first introduced through the pages of *The Missionary Herald,* the illustrations (two-color pictographs) were designed and employed as aids to an understanding of the printed page.

In this new 1951 statement, the illustrations themselves will present the story and the text will be only explanatory. In other words, the meaning, objectives and achievements of *Our Christian World Mission* will be set forth in a most appetizing visual form.

The Chairman's Handbook

In each church the Chairman and his committee should have a copy of the *Meeting Guide for the Chairman* which gives complete suggestions for the organization of the Every Member Canvass and the Canvasser Training Sessions.

The canvass is not only a raising of funds. It is also a school of churchmanship which, when properly organized and conducted, may lead to the spiritual reconsecration of an entire parish. The suggestions contained in the



Chairman's Handbook should be followed very closely, because they represent the distilled experience of many churches over many years. The methods developed by Dr. Warren H. Denison with such fine results have been incorporated in the *Handbook* as an outline for local guidance.

●

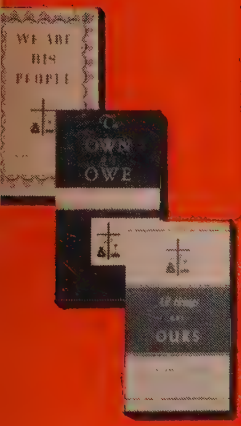
The Turnover Chart

This may be called the key-tool of a successful Every Member Canvass and is to be read by the canvasser in the home of each prospective giver. The chart is aimed to accomplish several specific things: 1) it tells the story briefly, clearly, and completely; 2) it focuses attention upon the message rather than upon the canvasser; 3) it gives precise details; 4) it features the work of the local church: 5) it visualizes the church's need both at home and abroad. Each team of two canvassers should be equipped with one chart.

●

So You're Talking About Me

This leaflet is prepared especially for the Canvass Chairman and his committee and it can be used effectively in the securing of competent canvassers. Attractively printed with eight picture pages, it tells the story of an average layman, whose attitude changes from the negative to the positive, in response to the call of his church for service as a canvasser.

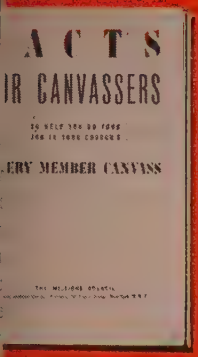


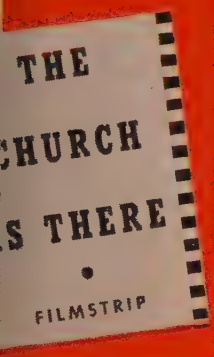
●

Stewardship Leaflets

Each church will wish to mail out a series of letters to prospective givers, presenting the full budget, outlining the church's plans and awakening in the people a deeper sense of stewardship.

Three new leaflets are specially recommended for insertion in these mailings: 1) *We Are His People* by Hugh Vernon White, Dean of Pacific School of Religion; 2) *To Own Is To Owe* by Congressman Walter H. Judd, former missionary of the American Board in China; 3) *All Things Are Ours* by Harland E. Hogue, Professor of Religion at Scripps College, Claremont, California.





Facts for Canvassers

The canvasser, as an official representative of the church, must have at his command more information than is provided to the congregation generally. This leaflet presents: 1) a Christian attitude toward money; 2) an outline of the goals of *Our Christian World Mission;* 3) suggestions on making a successful call; 4) answers to objections frequently met; 5) an insight into the meaning and value of the church and a description of the ways in which God works through the churches. Each canvasser should read this leaflet at least two or three times, familiarizing himself particularly with the section on "objections" so that, if called upon to do so, he can rephrase the objections and the answers in his own words.

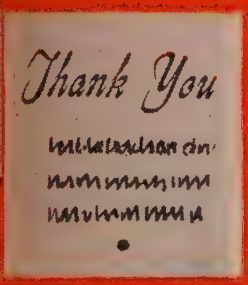
The Church Is There

Canvassers and other leaders in the church will wish to know what our Congregational Christian fellowship is doing throughout the world to help carry out Christ's commission to "make disciples of all nations." *The Church Is There* tells this story. It shows the ways in which we are attempting to fulfill our master's desire that we heal, teach and minister to needy people regardless of nation, race, or class. This filmstrip may also be shown to general church groups although it is intended primarily for canvassers.

Second Chance

Faith Baldwin's well-known story, *Second Chance,* which originally appeared in the August, 1948, issue of the magazine *Woman's Day,* has been faithfully transcribed for the screen under the direction of Alexander B. Ferguson, our Director of Audio Visual Aids. Miss Baldwin, a member of the Congregational Church in New Canaan, Connecticut, has given dramatic content to the conflict between secular and Christian ideals in an American home.

Ed and Emily Dean begin their married life in a Christian way with grace at the table, family devotions and active work in the church. Gradually, through professional ambition and social pride, the acids of secularism eat away their home life until it becomes a hollow shell of bitterness and despair. In a striking climax Emily



Dean discovers how near to complete failure her twenty-five years of marriage have come and she makes a recommitment of her life to Jesus Christ.

Second Chance portrays a problem that is faced by every American home. It will help to point up the profound significance of the church, both to the individual and to the community. It will serve as a stimulus to Christian giving, both to the local church and to *Our Christian World Mission.*

Second Chance is available from your State Conference office without charge. The booking date suggested by the Conference office should be accepted by the church, and a Church Night Supper or other similar occasion should be arranged around this 70-minute film.

●

Success Story

Each canvasser will need to know precisely how to use the Turnover Chart. *Success Story* is a 15-minute filmstrip, with records, that tells the canvasser how to use the chart. The experience of 1949 showed that where the filmstrip is used with the Turnover Chart excellent results are sure to follow.

●

Thank You

Each canvasser is expected at the conclusion of his call to leave an attractively printed card of "Thanks," as an expression of the churches' appreciation, and to remind the giver that church attendance and public worship, together with private prayer, are inherent aspects of a Christian's whole commitment, both inwardly and in all the relationships of life.

Mr. Wilson is the Associate Minister of the Missions Council.

The above materials have been prepared and published by, and may be ordered from

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Be sure you, your family, your friends see *Second Chance*. Showing time, 80 minutes.

Order from MISSIONS COUNCIL, VISUAL AIDS DEPOSITORIES, 14 Beacon Street, Boston 8, Mass., 19 S. LaSalle Street, Chicago 3, Ill., 287 Fourth Avenue, New York 10, N. Y., 3125 W. Adams Blvd., Los Angeles 16, Calif., 4002 Roosevelt Way, Seattle 5 Wash.

Announcing

The New Tools for Your Next

EVERY MEMBER CANVASS

LITERATURE

1. Fall brochure on Our Christian World Mission. A restatement in pictographs of the objectives and achievements. Available September 1.
2. The 1950 Turnover Chart. Each team of two canvassers should have one chart to tell the story briefly and clearly. Available September 1.
3. Facts for Your Canvassers. Each canvasser should be acquainted with this material, especially the section of objections. Available May 1.
4. Chairman's Handbook. Complete suggestions for the organization of the Every Member Canvass and the canvasser training sessions. Available May 1.
5. Thank You Card. A "leave-at-home" card for the canvasser to present at the conclusion of the call in the interest of the EMC. Available September 1.
6. Stewardship Leaflets. Small leaflets on stewardship, written specifically for the lay member, and for insertion in letters. Available May 1.
7. So You're Talking About Me. An eight-page pictorial folder for enlisting canvassers. Available May 1.

AUDIO-VISUAL AIDS

1. Second Chance. Faith Baldwin's dramatic story of Ed and Emily Dean and the disintegration of their home as Christian ideals are supplanted by secular practices. They rediscover their Christian faith in a surprising climax. For use before the Every Member Canvass. This film is having its "premier" at the General Council in June. Available July 1.
2. The Church Is There. A fifteen minute filmstrip with records on how your church is serving in areas of extreme human need. Available September 1.
3. Success Story. A fifteen minute filmstrip on how your church can succeed in the Every Member Canvass. For canvasser training. Available September 1.

(These above audio-visual aids will be available at your nearest Missions Council depositories and at your State Conference Office.)

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